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Editor :

Naseem Saifi

Maulana Abu Bakr Ayub, Missionary of Islam who passed away in Holland on 14th September 1972.
(See note inside)

مبلغ اسلام مولانا ابوبکر ایوب صاحب

آپ ۱۴ ستمبر کو ہالینڈ میں وفات پا گئے ۲۱ تاریخ کو جنازہ ربوہ لایا گیا اور ۲۲ تاریخ کو بہشتی مقبرہ میں قطعہ مبلغین میں دفن ہوئے۔ آپ کا جنازہ جمعہ کی نماز کے بعد حضرت خلیفۃ المسیح الثالث ایدہ اللہ تعالیٰ بنصرہ العزیز نے پڑھایا

بسم الله الرحمن الرحيم

MONTHLY

Tahrik-i-Jadid

RABWAH

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Malfoozat (*The word 'Malfoozat' means 'Discourses' and in our terminology it has come to mean a record of what the Promised Messiah peace be on him. said orally to his disciples.*)

The best of Godly-men

The Promised Messiah, peace be on him, says: "There have been millions and millions of good natured people (in the past) and there are going to be people like that in future also, but the best of them all and the most beautiful (in nature) among them is that Man of God who is called Mohammad, peace and blessings of God be upon him.

ان الله وملئكته يصلون على النبى - يا ايها الذين امنوا صلوا عليه وسلموا تسليما

Translation: Verily God and His Angels send blessings on this Prophet. O you who have believed you should pray for blessings of God on him". (33 : 57)

I swear by God that if the Holy Prophet, peace and blessings of God be upon him, had not appeared in the world and the Holy Quran had not been revealed and we had not witnessed the blessings that we have really witnessed, the truth of all the prophets would have remained a matter of doubt for us. For, we cannot reach the reality through mere stories and it is quite possible that the stories may not be factual. This also is quite possible that the miracles which are said to have taken place at their hands, may have been highly exaggerated, for, nothing is left of them now. The fact is that so far as the books of the olden days are concerned, they even do not correcctly guide towards God. Through these books one cannot realise with any certainty that God ever spoke to human beigns. But with the advent of the Holy Prophet, peace and blessings of God be upon him, all these stories have become true and factual (i. e. now the people could really understand that these stories could certainly be true). Now it is through our personal experience and not merely through hearsay that we know what conversing with God means and how the signs of God are shown to the world, and the prayers are accepted by Him. All this, we have been able to achieve by following the Holy Prophet, peace and blessings of God be upon him.

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Khutba

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PRAY TO GOD

In his Friday Sermon, Hazrat Khalifa-tul-Masih III exhorted the Jamaat to pray to God that He may, out of His grace and Mercy, remove the disorder and disturtance from our country and that He may enable us to continue moving on the road leading to the dominance of Islam.

HE also told the Khuddamul Ahmadiyya Association to get all their branches represented at the Annual Ijtema.

Dilating on the significance of the Ijtema, Huzur remarked that it afforded a valuable opportunity to reform oneself but he added that it was of vital importance that the ways and means that Islam has prescribed for the creation of a pleasant atmosphere for following the commands of the Islamic Shariat, are adhered to by all of us.

Hazrat Khalifatul Masih started his Khutba by saying: "Islam has commanded us to throw justified pressure on ourselves and it has also forbidden to throw unjustified pressure. The right that does not belong to a person should not be given him. The Holy Prophet peace and blessings of God be upon him, says ولنفسک علیک حق (i.e. Your self has also got a right over you). Whatever rights man has been given under this command of the Holy Prophet must be given to him. In the same way according to دین اللہ یسر (the religion of Allah is easy) the Holy Prophet, peace and blessings of God be upon him, has told us all the ways through which we can produce willingness in our hearts for the strict adherence to the commands of shariat (Islamic religious Law). Of course at times during the Jihad one has to be on duty for twenty-four hours at a stretch cven though it may be raining.

Talking about Pakistan, he said, "There is great disorder and disturbance in the country. I have already delivered two Khutbas on this subject. Today I should like to talk about the basic responsibitlity that rests on our shoulders. I should like to draw the attention of the members of the Jamaat towards this responsibility. We should pray and pray very fervently. The trouble-shooter devises various kinds of disorders. For example in the year 1953, it was generally considered that the disturbances were carried out against the Ahmadis. But that is not true. The fact is that upto a certain stage the people shouted the slogan of "Mirzaiyyat Murda bad" (Death to the Ahmadiyya Jamaat) but after that the slogan was changed to "Death to the Government". Whenever the disturbances start, the people hurl abuses on us but when they reach the final stage, it is the Government that they oppose and try to topple it down. This is an easier course they follow. They oppose us in order to gain more of strength and support, and having got it, they direct it towards the government.

All of us should, therefore pray very fervently. The people are shouting slogans and they are devising schemes of various kinds. They think they are doing so, very secretly, and that we will not come to know of it. But our God is so good that whenever people indulge in this kind of things,

some one comes to tell us that a scheme is being hatched against us at such and such a place. We are, no doubt, poor and have no resources. We do not possess political dominance. We are not running the Government. We are indeed humble servants of God. Our Jamaat is such that it has a great desire to spread Islam all over the world and to see the false religions effaced from the globe. We very much desire that the light of Islam should enlighten the whole world. The other people are busy in their worldly affairs ; they do not bother about carrying its message to everyone. It is only the Ahmadiyya Jamaat that thinks of Islam. Our thoughts and our planning, our reading and our listening to others, our sleep and our being awake, all these things are devoted to the service of Islam. But the enemy thinks that he is rtrong —stronger than the rulers of the country, stronger than Pakistan, and that is why he wants to annihilate it.

"So for as our community is concerned, we have no resources and I do not feel shy of saying that I am very poor, of course "I" here means the Jamaat, for the Jamaat and its Imam are just two names for one Being."

Huzur then exhorted the members of the Jama'at to pray. They must realise, he remarked, that prayer is the most effective weapon and those who possess it, they must make the best use of it.

A major portion of his Khutba was devoted to the Annual Ijtema of the Khuddamul Ahmadiyya, October5-7)

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MAULANA ABU BAKR AYUB

It s announced with great regret that Maulana Abu Bakr Ayub passed away in Holland on the 14th of September 1972. Inna lillahi wa inna ilaihi rajioon. He was serving there as the Imam and Missionary Incharge of the Ahmadiyya Mission.

Maulana Ayub was the earliest of the foreign students who came to Qadian for religious studies and having passed Maulvi Fazil from the University of the Punjab, he left for his homeland, Indonesia, to serve the Jamaat as a Missionary.

In 1950 he was sent from Indonesia to Holland, where he served for quite a number of years before going back to his homeland.

The Maulana was a silent, sincere, hard worker and a great scholar. While in Indonesia he helped the Jamaat in translating the Holy Quran into Indonesian language.

The Janaza was brought to Pakistan on special instructions of Hazrat Khalifatul Masih III who despite his indisposition led the janaza Prayer after the Juma Prayer (22.9.1972) and also said quite a few good things about the deceased brother and prayed for him very fervently that his soul may rest in peace.

The staff of the Tahrik-i-Jadid offer their heartfelt condolences to the bereaved family and to the entire Jamaat in Indonesia, for, the passing away of Maulana Abu Bakr Ayub is a loss to the whole Jamaat and not to any one family. May God grant him an exalted place in the next world and may He grant patience to his family and all of us. Amen.

From Hazrat's Talks

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Hazrat Khalifatul Masih III said in one of his speeches :

"The real object of the establishment of our Jamaat is the preparation of a group of true Muslims whose lives should be as if they are dead and totally cut off from this world. They should have nothing to do with the mundane affairs. They should, through a perfect prayer, attract the mercy of God in such a way that we may be granted a new life which should be different from what we had before and also much more beautiful. This life will certainly give more service to mankind, than did the previous one.

The present situation of the country demands that we who claim to have got a new life from God and who have pledged to serve mankind for the pleasure of our Creator and who have nothing to do with politics for the sake of politics, we should serve the country spiritually. We should pray to God (for peace and prosperity of the motherland). I wish the Jamaat prayed much more fervently these days that God may protect our country from every kind of disorder.

The Almighty Allah has enjoined upon us to immerse ourselves in His love and continue serving His creatures. And the real service that can be rendered to humanity is that we should always pray for them.

May God save our country from all the trials and tribulations and may He enable our people to make progress and rise high religiously as well as in the worldly affairs.

We can help our people and our nation with prayers and we should display no niggardliness in this matter, rather we should stop praying for ourselves these days and devote all our prayers for the country; God Himself will grant us our wishes and fulfil our needs.

PRAYERS FOR MANSUR

Hazrat Sayeda Nawab Mubaraka Begum Sahiba, daughter of the Promised Messiah, (peace be on him) has appealed to all the members of the Community to pray for Nawab Mansur Ahmad Khan (her grandson) who has gone to Nigeria as a Missionary of Islam. He is the only one among her four male children who did his B. Sc. obtaining very high marks and then very willingly dedicated his life for the service of Islam and joined the Jamia Ahmaniyya.

Nawab Mansur Ahmad Khan is a very cool-headed, sincere and hard working young man. He showed great signs of brilliance during his studies. We wish him grand success in his preaching career and we pray to God that He may make his presence in Nigeria a source of blessing for the Nigerians who are very lucky to have a descendant of the Promised Messiah, peace be on him, in their midst, to give them the message of Islam and to train them to be good Ahmadis as the Founder of the Jamaat wanted them to be.

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TAHRIK-I-JADID WEEK

The Majlis-i-Khuddamul Ahmadiyya, Rabwah, held an Open Air meeting in the Gole Bazar, on the 2nd of October ; it was in connection with the Tahrik-i-Jadid Week which the Khuddamul Ahmadiyya has observed all over Pakistan. The meeting was Chairmanned by Ch. Hamidullah, the President of the Majlis-i-Markaziyya.

After the recitation of the Holy Quran, Ch Samiullah Siyal read out the report of the Majlis. He was followed by Mr L A Tahir, ex-missionary for U. K. and Maulana Abdul Malik Khan, Nazir, Islaho Irshad. Both of them spoke about the significance of the Tahrik-i-Jadid scheme and told the audience how wonderful achievements had been made through it.

The Chairman of the function drew the attention of the audience to their responsibilities in connection with the spreading of Islam throughout the world. He also laid stress on the fact that it was of vital importance that the youth of the community be brought up in an atmosphere of sincerity and sacrifice.

Later on, a slide show was held by Ch. Shabbir Ahmad.

Parks & Grounds

The Secretary, Majlis-i-Sihhat has appealed to all those (living at Rabwah) who possess Tractors to lend their tractors for as long or short period as they can, to his Majlis. He intends to use them for the Parks and the Grounds that are being prepared for the citizens of Rabwah under the direction of Hazrat Khalifatul Masih III. The Secretary is prepared to pay the cost of the diesel to be used during the period that the tractor would work for the Majlis, although he feels that most of the owners of the tractors will not ask for anything to be paid to them.

Majlis-i-Irshad

The meeting of the Majlis-i Irshad was held on 23rd Sept. under the chairmanship of Maulana Qazi Mohammad Nazir. The speakers were : 1) Sheikh Abdul Qadir Muhaqqiq 2) Malik Mubarak Ahmad, Professor, Jamia Ahmadiyya and 3) Sayed Abdul Haye Shahid. Their topics of discussion respectively were : i) the deluge according to the Holy Quran, the Bible and history ii) A revelation of the Promised Messiah, peace be on him the text of which is : Yad'oona lakal Abdal-sha-Shaam (the great spiritual people of Syria pray for you : iii) Monetary advantages accrued from the mosques (i.e. the rooms and the shops built with a view to giving them on rent for the collection of funds for the maintenance of the mosques and those who serve it.

Hazrat Khalifatul Masih III could not grace the meeting because of indisposition.

Notes & Comments

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THE HOLY QURAN

واخفض جناحک لمن اتبعک من المومنین

(26 : 216)

Commenting upon the above quoted verse of the Suratush-Shuara, Hazrat Khalifa-tul-Masih II says :

"Next to this, God says about the other group of people who are Believers that O Mohammad, (peace and blessings of God be upon him) you should take those who believe in you under your arms (i.e. you should give them full protection). "The bending of the arms" has actually been mentioned here. It is a proverbial saying in Arabia and it is derived from the way the birds behave. When the young ones of the birds are very small and weak and cannot fly nor can they walk about easily, the birds (the parents of those young ones) spread their wings over them so that they may not be carried away by the Kites. The human beings cover their children with clothes, but the birds do not have any clothes for their young ones. The birds, therefore, hide their young ones under their wings. Look at a hen with chickens. If it is sitting somewhere and some one lifts it up and throws it away, one will find that it was hiding eight to ten chickens under her. As soon as the hen is lifted up the chickens begin to run here and there.

واخفض جناحک (*Wakhfiz Janahaka*) means that O Mohammad (peace and blessings of God be upon him) you should direct all your attention towards the Believers You should bring them up in the best possible manner. This is quite clear that the task of bringing the Believers up in the best manner and to give them the top class training was such that it could entail difficulties. That is why God has added:

و توکل علی العزیز الرحیم الذی یراک

حین تقوم و تقلبک فی السجدین انه

هو السمیع العلیم

So far as warning is concerned, it has to be done only by uttering some words but training and bringing the people up, is a task that requires great effort. Moreover, nobody has any control over it. We generally see that a father wishes his son to become a Judge but the son does not become even a postman. Or a father wishes his son to become a great religious scholar, but when the son grows up, he shows no interest in religious knowledge. Thus in the words :

و اخفض جناحک لمن اتبعک

God tells the Holy Prophet, peace and blessings of God be upon him, that the task of bringing the people up nicely is so great and grand that it requires special efforts to be made and unless those who are to be brought up are anxious to receive the best training and they are most faithful and obedient, no good results can be achieved.

HADITH

It is reported by Hazrat Fatima, may God be pleased with her, that while entering the Mosque, the Holy Prophet, peace and blessings of God be upon him, used to say: "In the

name of Allah, and may peace be on the Messenger of Allah, O my God, forgive me my sins and open the doors of Your Mercy for me".

On coming out of the Mosque, the Holy Prophet, peace and blessings of God be upon him, used to say: In the name of Allah, and may peace be on the Messenger of Allah, O my God, forgive me my sins and open the doors of Your Bounty for me.

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Waqf-i-Jadid

Sahibzada Mirza Tahir Ahmad, Nazim-i Irshad, Waqf-i-Jadid has appealed to Amirs and the Presidents of the Jamaat to hold meetings and to impress upon the members to pay up their promises of contribution for the Waqf-i-Jadid. The incoming amount for this fund is not commensurate with the expenditure. Unless the people pay more and pay quickly, some of the programmes which are otherwise quite important will have to be postponed.

He has also appealed to the well to do members of the Jamaat to pay due attention to this vital matter. They should pay handsome amounts for this fund and in fact they should revise their promises and make additions to them.

Defence Day

Sixth of September was observed as the Pakistan Defence Day. Prayers were offered in the mosques for peace and prosperity of the motherland. The offices of the Sadr Anjuman Ahmadiyya, Tahrik-i-Jadid Anjuman Ahmadiyya and the educational institutions remaind closed. The Pakistani flag was hoisted on the building of the Town Committee as well as on many houses. A large number of people went to the graves of the Martyrs and prayed for them that God may exalt them in the paradise and may enable us to offer sacrifices for the country.

The day was observed very solemnly.

Ahmadiyya Medical Mission willing to help

A newspaper in the Gambia says :

Ahmadiyya Mission representatives have expressed to the Minister of Health, Alhadji I.M. Garba Jahumpha, their readiness to help to examine school children's teeth.

The Imam of the Ahmadiyya Mission in The Gambia, called on the Minister on Thursday, to introduce Dr. Sayed M. Mohammed Ajmal, a dental surgeon, who arrived in The Gambia recently to join the Mission's medical team.

The Minister told them their proposal could possibly be arranged between the two ministries concerned Education and Health. Earlier, the Minister welcoming the visitors, expressed much satisfaction that the mission's team now have seven doctors including the dentist who has just arrived. There are 16 medical officers operating in different parts of the country, at medical centres opened at Kaur, Kwinella, Salikene and Gunjur and Bathurst.

Dismissal

A judge in Canada was discourteous towards Islam and publicly expressed his prejudice against its noble teachings.

It all happened in a courtroom while an offender of the traffic law was being examined.

The Muslims expressed their displeasure and reported the matter to the Ministry concerned. We are glad to say that the Judge was suspended by the Government and later on dismissed by the Parliament.

The Government and the Parliament deserve our hearty thanks.

We should like to draw the attention of the Govt of Canada to the film that is being produced in series. We gather that four parts of it have already been released. This film portrays the Prophet of Islam, peace and blessings of God be upon him, and the teachings of Islam in a very detestable way. It is bound to create bad blood between the Muslims and the Christians. The Government of Canada must take immediate steps to check this blunder which if unchecked will certainly bring disharmony to the people of that country.

We earnestly hope that our request will be looked into and necessary measures will be taken without delay.

Hon Mr. Basant Rai, Youths Minister, Mauritius delivered the following speech at Ahmadiyya Youth Camp in Mauritius.

Maulana Sahib,
Distinguished Guests,
and Young Friends,

I deem it great pleasure and privilege to be invited today to this Prize Giving Ceremony held by the Ahmadiyya Youth on the occasion of its 9th Annual Training Camp.

The Ahmadiyya Youth has always been in the forefront in matters connected with youth and social activities. The magnificent "Dar-us-Salam Mosque" built entirely by its members, in a purely voluntary and social spirit, is a living proof of what young people can do if they are properly trained and guided.

Attendance at a Youth Camp is one of the means by which that sort of training can best be given to the young people. Your annual camp has provided a marvellous opportunity for young people caming from every walk of life and different social environments, to spend a whole week together in these picturesque surroundings and in such serene atmosphere, and learn to know one another better.

I am glad to note that during the week, a host of activities such as volley ball and football tournaments, literary and swimming competitions have been organised. The moral, spiritual and physical sides are thus being catered for. You have in fact adopted the new concept of education, that is to make work pleasurable.

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Prize Giving ceremonies are happy occasions meant to reward meritorious effort The winners deserve our heartfelt congratulations but I must encourage the losers by telling them that failure can act as a powerful lever to induce people to improve themselves and attain great achievements. Besides it should not be forgotten that participation demands courage and a certain amount of self-confidence and awareness and is in itself an achievement.

The time has come for youth to participate more actively in the affairs of their country. I am happy to note that the members of the Ahmadiyya Youth are conscious of this new role and are doing their best to shoulder their responsibilities.

I should like to congratulate the organizers of this Camp for the amount of work they have put in to ensure the success of this enterprise.

LIFE OF THE HOLY PROPHET

The facts collected in the existing biographies of the Holy Prophet are not all-comprehensive. The outlines are there, the pictures are to be formed according to the capacity of our understanding. A perfect man, so created and chosen by God, to lead humanity till the end to human history, appeared and worked in a certain environment and certain circumstances. His sayings and doings had bearings not only on the context of his times but also on context of the future. It is the duty of the Muslim intellectuals to study the life and work of our Supreme Leader and present it in the modern context and in the modern language. Of course, one has to study every line of the historical sources—the classical books of Hadith and Seerat—and also—objectively and without bias—read between the lines.

There has been progress in the writings of Western writers from wanton misrepresentation or sheer misinformation to efforts to appreciate the true facts of Islamic history. Carlyle was one of the first to see the greatness of the Holy Prophet; you can read his portrayal in the chapter "Hero, as the Prophet" in his book "Heroes and Hero-worship". Perhaps the first sincere attempt to write an unbiassed version of the life of the Prophet in English was made over a hundred years ago by John Davenport in his "An Apology for Mohummed and the Koran".

Of late Montgomery Watt has tried to study the circumstances and life of the Holy Prophet keeping in view modern concepts of politics and tries to give the political factors in the life of the Prophet. Though we differ from his readings and conclusions in many respects, we welcome them as an effort made to try to present a picture in the modern context. And very recently Maxime Rodinson has brought out a study. As he is a Marxist, he looks at the time of the Holy Prophet from the angle of his Marxist conception of history and tries to guess the economic reasons which led to the success achieved. We do not agree with his readings.

We wish that Muslim intellectuals in the Muslim Countries meet and present a joint study of the Holy Prophet as the Leader, who wrought the greatest Revolution in history, and not only preached about God and the duties of Man towards God and his fellowmen but also showed by precept and practice a Middle Path, a Golden Mean, for the socio-economic life of nations. Muslims in recent centuries had been seeking only Godliness from Islam, and going to others for guidance in socio-economic matters.

Muslims have to rediscover their beloved and respected Prophet and the Order he stood for, so that by translating it into practice in the modern context they can not only open a new chapter in their own lives but also give lesson to the world which is in search of a new way, as various ideologies are failing to deliver the goods.

THE MUSLIM WORLD
23—9—72

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LETTER TO THE EDITOR

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Respected Editor

First of all I would like to thank you for your very valuable magazine. I read it with great pleasure and we are regularly using it in our Ladjna meetings. As I never came across any English traslation of the Promised Messiah (Peace be upon him) the "Malfoozat" in the Tahrik-i-Jadid is highly appreciated as well as "Hazrat's Talks", "Rabwah Diary", etc.

As we use your magazine in our Ladjna work and for the Propagation of Islam, some small questions have come to my mind, and I pray that you may not mind my mentioning them. I have chosen Tahrik-i-Jadid Hidjra 1351—May 1972 as example. On page4 is mentioned that Hadrat Sahib prayed and that Allah replied : (Arabic text) to him. I had a very great desire to know what Allah had revealed, and this is also essential for my understanding of the rest of the article, but I and most people who read the English part of the Tahrik-i-Jadid do not understand Arabic well enough. So my first question is : Could not the English translation be added after each sentence in Arabic or Urdu ? It would insha-Allah increase our understanding very much.

Similarly Hadrat Sahib's Khutbas are often containing Quran-verses, which Tahrik-i-Jadid give either in Arabic or in Arabic transcription. My second question is : Could not a reference of chapter and verses be given after each and all Quran quotations? Then we can look up the verse also in the Quran-translation in the local languages and furthermore we can study the English Commentary to the verses, which inshallah would both increase our knowledge and help us to understand the Khutbas better.

On the first page of Tahrik-i-Jadid is always given a saying of the Promised Messiah (Peace be upon him). As in the above mentioned copy of your magazine, only the word "Malfuzat" is written. It is, I suppose, an Urdu-word and will not be understood by a reader who is not well versed with Urdu and it has caused many confusions. It has even happened that a person has thought it to be a saying by a "Mr. Malfuzat". Furthermore a reader may not pay due consideration to the saying unless they have fully understood that it is a saying by the Promised Messiah (Peace be on him). Therefore my last question is : Could not the word "Malfoozat" be exchanged to some English words which are more easy understandable ?

As it has occured to me that the Editor of Tahrik-i-Jadid most probably is the same person as the Author of a small booklet (as I have only seen it in Swedish translation, I do not know its English title) about the main principles of Islam I would like to take this opportunity to thank him very, very much for this booklet. It has proved a most useful and wonderful help for us in instructing the converts as it is short, clear, concise and at the same time it gives all necessary informations for a first introduction. A first good lesson which gives a lot to learn and

(*Continued on page* 14)

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MY FAITH

Ch. Mohammad Zafrullah Khan

Islam means the attainment of peace through submission to the Will of God.

I am a Muslim.

i. e., one who believes in Islam, or, one who submits himself to the Will of God.

I believe in God.

God is One, He is also Unity; all things proceed from Him and depend upon Him for support and sustenance. He needs no support. He neither begets nor is begotten. He has no partner and no equal.

I believe in God's Angels.

They are the agency through which God communicates with His creatures and they carry out many other functions.

I believe in the Revelations vouchsafed by God from time to time for the guidance of mankind.

The earlier Revelations were limited in their scope and application. They contained guidance for the tribe, nation or people for whom they were revealed. They were suited, and were thus limited, to the stage of development through which that tribe, nation or people was passing. The final perfect and universal Revelation is contained in the Holy Quran which is a record of the direct verbal Revelation received by the Holy Prophet of Islam, Mohammad (May Allah's peace and blessings be upon him), for the guidance of all mankind.

I believe in God's Prophets.

In all of them e.g., Noah, Abraham, Moses, Jesus, Buddha, Krishna, Mohammad (on all of whom be the peace and blessings of God.) Jesus was a righteous Prophet of God and was the last Prophet raised among the Israelites. He was put upon the cross, but did not die on the cross. He was taken down from the cross while still alive (although he was then in a swoon which has subsequently been mistaken for death) and was lovingly cared for and ministered unto and revived and recovered his strength. Thereafter he journeyed through Syria, Iraq, Iran, Afghanistan, and Kashmir, preaching to the scattered tribes of Israel in those lands. He died in Kashmir and is buried in Srinagar, where his tomb is still preserved and may be visited.

The final, perfect and universal Revelation having been vouchsafed through the Holy Prophet Mohammad, he was thus the last Lawbearing Prophet. But mankind is apt to stray from the path of righteousness and Divine Revelation is needed in the form of guidance and as furnishing the correct interpretation of the Holy Quran from epoch to epoch. It is also necessary that, as the pattern of human life develops, mankind should have a living example set before them of a life utterly pure and devoted to the service of God and man. For this limited purpose Prophets will continue to arise.

Ahmad of Qadian (India) was such a Prophet. He lived in the latter part of the nineteenth century and early part of the twentieth century and died in 1908. I believe in him and I am thus an Ahmadi Muslim.

I believe in the resurrection of the soul and the life after death.

I believe that God is the fountain-head of all goodness and beneficence and that the standard and measure of everything is determined by Him.

Islam teaches that the object of man's existence is to seek union with God through the cultivation of divine attributes in himself.

For this purpose man has been endowed with appropriate capacities

and faculties.

The right and proper use of these capacities and faculties promotes beneficent development and leads to the state known as salvation.

The mis-use and abuse of these capacities and faculties results in stultification and renders a person unfit for the state known as salvation till the stultification has been purged and healthy development takes place.

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All men are born "pure." Evil comes from outside as the result of conscious action (which includes thought) or reprehensible omission.

Each of us must work out his own salvation through his own efforts seeking and winning the Grace, Mercy and Love of God. No other person can be our atonement.

Every act performed within its proper sphere and with a good motive is "good."

Every act performed outside its appropriate sphere or with an improper motive is "evil."

Prayer is very potent and is the principal means of approach to God. Other means are physical and moral discipline, which include fasting, charity benevolence, helpfulness, tolerance, etc.

God is absolute Purity and we can approach Him only by becoming pure ourselves in body, mind and spirit ; in thought and in action.

Purity of body is as essential as purity of mind and spirit.

The care of our bodies, which are the containers of our minds and souls, is a sacred trust and should be scrupulously discharged.

Islam prescribes frequent baths and ablutions and lays down other regulations for the promotion of personal and general cleanliness, which not only have the effect of fostering physical well-being but predispose a person towards good behaviour in all respects.

Food affects one's health and also one's mind and thoughts. Care must, therefore, be taken that our food is pure and wholesome. Islam gives directions in that respect and also enjoins moderation. It prohibits the use of liquor and all intoxicants.

Islam gives directions regarding, and sets up standards of, good conduct. It forbids every kind of injury to or trespass against our fellow beings, and also such conduct as, though not constituting a trespass, would jar upon the feelings of others. It forbids evil thought and designs.

It enjoins beneficient conduct towards others, irrespective of wheter others act beneficiently towards one or not. It teaches that beneficience towards human beings should flow out of one as naturally as affection flows out towards parents, brothers and sisters.

We are exhorted to cultivate faith, courage and steadfastness and constantly to practise charity, forgiveness and love.

In the economic sphere Islam seeks to bring about the widest and most equitable distribution of wealth. It teaches that the ultimate sources of all wealth, the earth and its treasures, the sun, the moon, the stars, the winds that blow, the clouds that bring rain, are the gifts of God to *all* mankind. In the distribution of wealth, therefore, it directs that a share of the community, as such, should also be set apart and utilized for the advancement of the community as a whole. This share is recoverable in the form of a levy called the *Zakat* (which means both purification and fostering). The proceeds of *Zakat* are to be devoted towards specific objects, e g., relief of poverty and distress, public works, the benefits of which can be shared by all sections of the community, scientific and industrial research, stipends, for scholars and research workers, the provision of capital for those who possess the necessary talent but lack the capital, etc.

Islam recognizes and safeguards private ownership, but treats all ownership as in the nature of a trust. Through its system of inheritance it seeks to secure wide distribution of wealth in each generation. By prohibiting the lending of money on interest and levying of *Zakat* it counteracts the accumulation of wealth within limited circles. It seeks to promote commerce and industry through private enterprise, co-partnership, profit sharing and joint stock corporations.

Islam makes it obligatory upon the State to secure an adequate minimum of the necessities of life for all its citizens.

In the social sphere it inculcates the brotherhood and equality of man. It recognizes no division or privilege based on race, colour, family or wealth The only badge of honour and nobility in Islam is the purity and righteousness of a man's life.

The Holy Quran says:

يايها الناس انا خلقنكم من ذكر وانثى
و جعلنكم شعوباً وقبائل لتعارفوا ان
اكرمكم عندالله اتقكم -

"O, people! We have created you from man and woman and have divided you into tribes and nations for greater facility of intercourse; the most honored of you before God is he who leads the most righteous life." (*49 : 13*)

Islam teaches the widest tolerance in the religious sphere and inculcates the respect for the beliefs and faiths of those who differ with us.

The Holy Quran says:

لا اكراه فى الدين قدتبين الرشد من الغى

"There shall be no compulsion in matters of faith; guidance has been made manifest from error." (*2 :256*)

Whenever you feel lonely, weary or discouraged, turn towards God for companionship, comfort and help. He is ever near and will not fail you.

Make your heart His shrine and temple and let Him ever dwell in it in sweet guardianship and companionship.

Always stand up for truth, righteousness, fair dealing and justice.

Stand with God, though you may have to stand against the whole world.

The love and fear of God are the sum of all wisdom.

May God bless you and keep you, and always smile on you.

DO YOU HAVE

A COPY

OF

"INVITATION"

TO GIVE TO A FRIEND ?

ASK FOR IT FROM :

Managing Editor

Tahrik-i-Jadid, Rabwah.

Read regularly

MONTHLY

TAHRIK-I-JADID

RABWAH

Digitized by Khilafat Library Rabwah

The Qaid-i-A'zam said :

Once the Qaid-i-A'zam while addressing the nation remarked that it was essential for every one to realise that the love for one's Province and the love for the whole country meant two different things and the demands of the two of them were also quite different from each other. The duties that rest on our shoulders in connection with the service to the whole country takes us much farther than the provincialism. These duties demand that we should broaden our views and thoughts and ideology of patriotism. The service to the country and its defence demand that we should merge our personal objectives and provincial needs into the wider aims and objects of the whole country. This is what can benefit all and sundry.

Our first and foremost duty is that we should serve our country. Then comes the Province, the district, the town and the village. And last of all comes our own personal turn. He further said that the people should not forget that they were busy building up such a State as would eventually mould the fortune of the whole Muslim world. Our view should therefore be broader than that of others. It should in fact be broader than the limited provincialism limited communalism and it must be above race prejudices. This is the kind of patriotism which we should do all we can to encourage and it is this patriotism that can unite us and make us a strong nation.

All these things, he said, demand that there must be a perfect unity among us and we should have full accord on all vital matters and also that we should be very highly disciplined. The Qaid-i-A'zam further remarked that if the people continued fighting among themselves they will achieve no success whatsoever and if they will be united, every success will be theirs.

He also said that whenever he came across any people who thought provincialism more than anything else, he was very much grieved, especially because the country was faced with internal as well external dangers.

(*Continued from page* 10)

study and think over, but which is not too hard digested for a new convert. Djazakallah !

Yours respectfu ly
Qanita Khan,
President Ladjna Ima'Allah,
Denmark

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The letter above is very welcome. We should like all the readers to let us know what is lacking in our Magazine and what they would like to add to it. In fact we have always invited comments from our readers, for, we know that that is the only way we can make this publication more useful to all and sundry. Will other readers also, please, write to us ? The booklet mentioned is "An outline of Islam." (Editor)

THE WILLS

Digitized by Khilafat Library Rabwah

I, Abdul Aziz Verhagen (Lodewijk) son of Adrianus Martinus Verhagen occupation : Guard Age : 29 years Date of Bai'at 7 July 1968 residing at Schonenbergsigel, 16 Velp, Gld, Holland care of Mubarak Moskee'' Oostduinlaan 79 Den Haag, Holland, on solemn affirmation voluntarily, free of all compulsion and without fear this 2s1t day of October 1971 do hereby make the following will :-

At present I am earnig 800 guilders net per month. I promise to pay one tenth of my income to Sadr Anjuman Ahmadiyya Pakistan, Rabwah. If my income increases or decreases I shall inform the Anjuman about this fact and the payments will be made accordingly.

At present I own the following moveable property :-

Cash deposit in Bank—500 Guilders
Goods —1,000 ''

I bequeath 1/10 of my property in favour of Sadr Anjuman Ahmadiyya Pakistan, Rabwah. I do not own any immoveable property at present. If I owu any such property in future I shall inform the Anjuman about this fact and this Will of mine will be effective on that too.

Whatever property I own at the time of my death, I bequeath one-tenth of it in favour of Sadr Anjuman Ahmadiyya Pakistan, Rabwah.

This Will of mine will become operative from 21st October 1971 and shall remain so till my death.

Testator
(Abdul Aziz Verhagen)

Witness No. 1
(Abu Bakr Ayub) H. A.
Oostduinlaan 79 Den Haag
Holland

Witness No. 2
(Abdul Aziz Joemanbaks)
Prof. Kaiserstr 36,
Den Haag Hollamd

October, 1972

I, Selma Mubarak Khan wife of Doctor Saeed Ahmad Khan Occupation : house-wife-age : 28 years Date of Ba'it : 1965 resididg at Dar-e-Afzal 103 B Sandy Land, Middlestown, Wakefield Yorks, England, on solemn affirmation voluntarily free of all compulsion and without fear this 28 day of December 1971 do hereby make the following Will :

At present I have no income. However if I have some income in future I promise to pay 1/10th of it to Sadr Anjuman Ahmadiyya Pakistan, Pakistan Rabwah.

At present I have no property except the following :

i. Gold bracelet value £ 5
ii. Dower (Mahr) £ 200/- which is due from my husband.

I hereby bequeath 1/10th of this property in favour of Sadr Anjuman Ahmadiyya Pakistan Rabwah.

If I acquire any property in future I shall inform the Anjuman about their fact and this WILL be of mine will be effective on that too.

Whatever property I own at the time of my death I bequeath 1/10th of it in favour of Sadr Anjuman Ahmadiyya, Pakistan, Rabwah.

This *Will* of mine will become operative from 28 December' 71.

Sd/- Salma Mubarak Khan
(Signature of testator)

Witness No. 1

Saeed Ahmad Khan
Dar-e Afzaal 103 B Sundy Dane
Middlestown, Wakefield
Yorks, England

Witness No. 2

B.A. Faiz
16 Gressenhall Road
London SW-18

I, Sulaiman son of Punzi, Occupation; Telephonist P & T Age: 38 years Date of Bai'at: 3 March 1964 resident of 3 Mkwawa Street, Magomeni, D. S. M. Tanzania on solemn affirmation voluntarily free of all compulsion and without fear this 1st day of January 1972 do hereby make the following Will :-

1. At present I am earning 833/33 shillings per month. I promise to pay 1/10th of my income to Sadr Anjuman Ahmadiyya Pakistan, Rabwah. If my income increases or decreases I shall inform the Anjuman about this fact and the payments will be made accordingly.

2. At present I own the following immoveable prooerty

i. One house worth not below sh. 20,000/- I bequeath 1/10th of my property in favour of Sadr Anjuman Ahmadiyya Pakistan, Rabwah. I do not own any moveable property.

3. Whatever property I own in future I shall inform the Anjuman about this fact and this Will of mine will be effective on that too.

4. Whatever property I own at the time of my death, I bequeath 1/10th of it in favour of Sadr Anjuman Ahmadiyya Pakistan, Rabwah.

5. This will of mine will become operative from 1st January 1972 and shall remain so till my death.

Sd/ Sulaiman Punzi
Witness No. 1
Sd/Saeed Mohammad Monawaro
P. O. Box No. 2006
Dar es Salaam
Tanzania

Witness No. 2
Sd/Sultani Muhammod Ugando
Post Box 1832
Dares Salaam
Tanzania

I, Aliy Isolayusuf son of Mallam Yusuf Adikambi (Ilokin) Occupation: Clerical Aged 30 years Date of Bai'at: 1956 Resident of P. O. Box No. 677 Jos Nigeria, on solemn affirmation voluntarily, free of all compulsion and without fear this 19th day of September 1963 do hereby make the following Will :-

1. At present I do not own any property moveable If I acquire any property in future I shall inform Sadr Anjuman Ahmadiyya Pakistan, Rabwah about this fact and I promise to pay 1/10 of it to Sadr Anjuman Ahmadiyya Pakistan Rabwah.

2. I am earning £ 50/- per month at present. I promise to pay 1/10th of my income to Sadr Anjuman Ahmadiyya Pakistan, Rabwah. If my income increases or decreases I shall inform Sadr Anjuman Ahmadiyya Pakistan Rabwan about this fact and the payment will be made accordingly.

3. Whatever property I own at the time of my death I bequeath 1/10th of it in favour of Sadr Anjuman Ahmadiyya Pakistan, Rabwah.

4. This will of mine will become operative from 29-9-1963 and shall remain so till my death.

Sd/Aliy Isola Yusuf

Witnessed by

Sd/ F. I. Anwari
45 Idumagbo Avenue
Lagos, Nigeria

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Witnessed by

Sd/ A. R. A. Otule
45 Idumagbo Avenue
Lagos, Nigeria